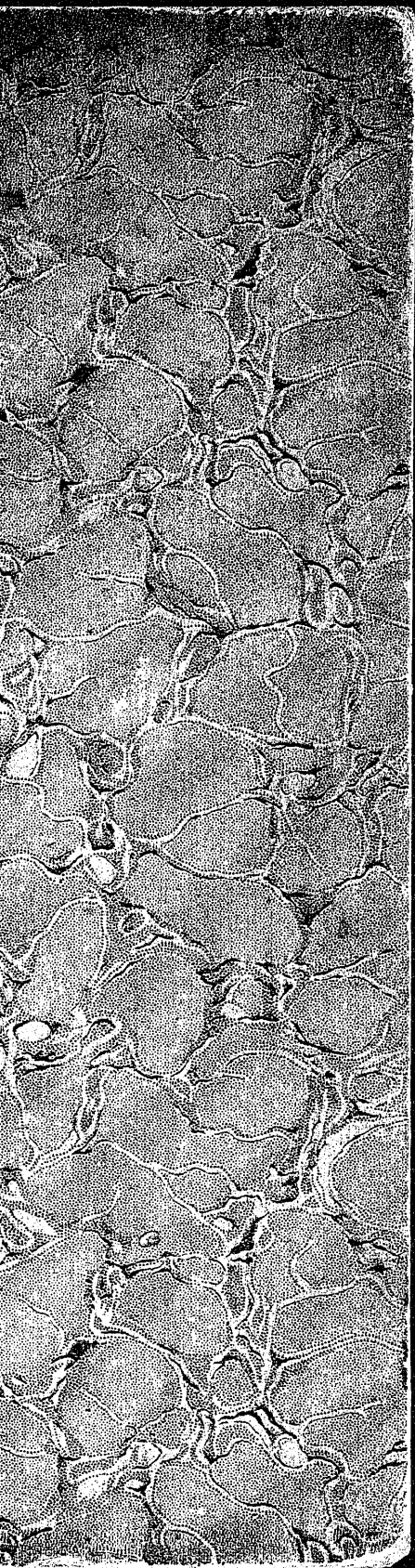


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Historical Sketch.

SECOND BAPTIST CHURCH,

PHILADELPHIA.





HISTORY
OF
THE

SECOND BAPTIST CHURCH,

SEVENTH STREET BELOW GIRARD AVENUE,

PHILADELPHIA.

BY

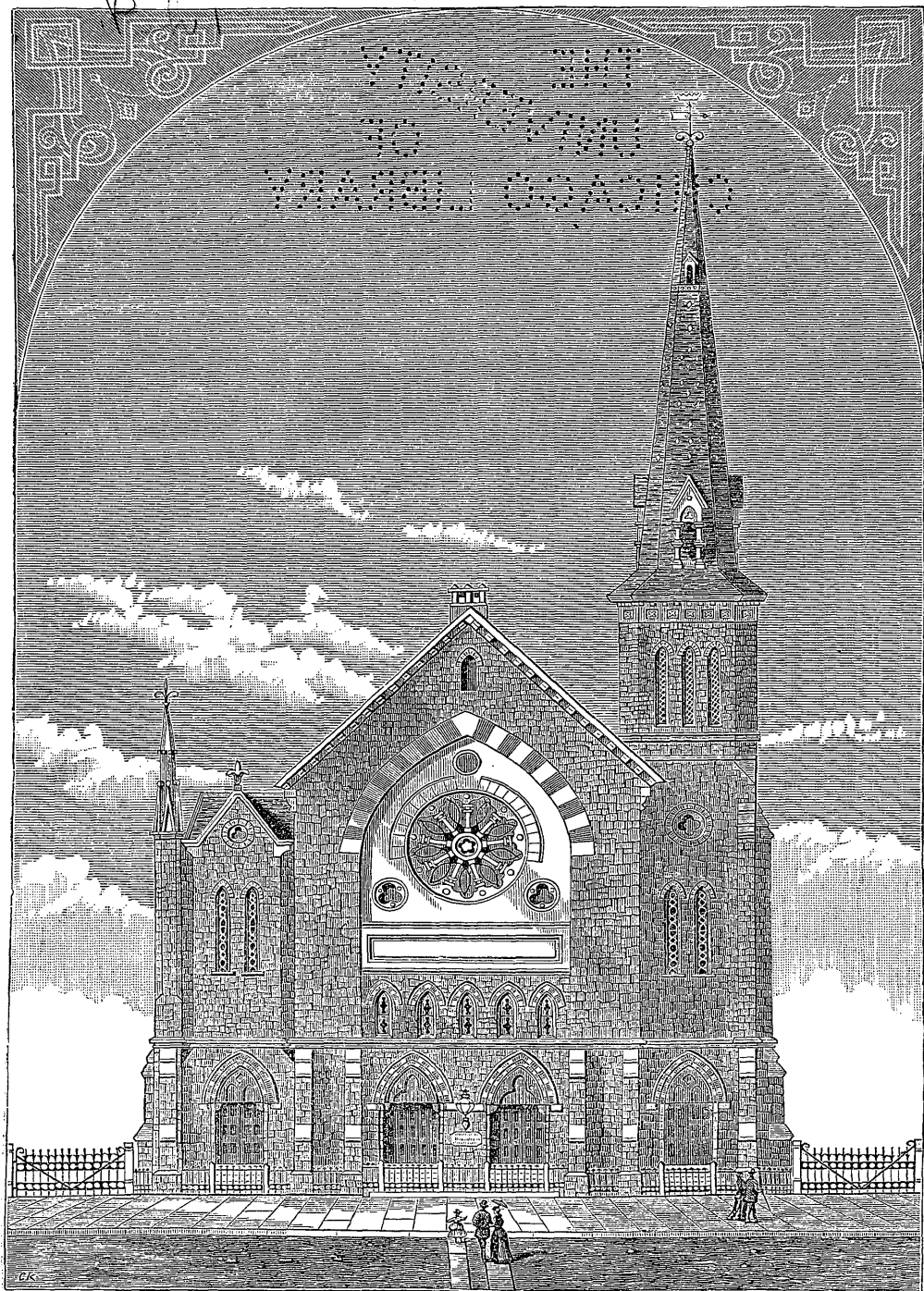
JOHN B. FILSON.

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PHILADELPHIA :
PRESS OF WILLIAM SYCKELMOORE, 1420 CHESTNUT STREET.
1886.

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SECOND BAPTIST MEETING HOUSE.

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HISTORY
OF THE
SECOND BAPTIST CHURCH,

BY

JOHN B. FILSON.

This Church was constituted March 5, 1803. The following persons, ten men and ten women, were its first members :

ISAAC JOHNSON,
JACOB BURKELLOW,
THOMAS TIMMINGS,
CORNELIUS TRIMMUL,
PHILIP HALZELL,
JAMES WILEY,
JOHN ELLIS,
WILLIAM MCGEE,
JACOB BOYER,
ISAAC CARR,

CATHERINE BURKELLOW,
ANNA KING,
ELIZABETH COLLARD,
MARY TIMMINGS,
MARGARET BEAKS,
LYDIA WEST,
ANN HARTLEY,
SARAH SPRINGER,
HANNAH THOMAS,
MARY TRIMMUL.

The First Baptist Church of this city gave these brethren and sisters a public letter, dated February 14, 1803, authorizing them to form a church, in which they stated : " We hereby give our full consent and cordial approbation, that they may be constituted into a separate and independent Baptist Church in the Northern Liberties of Philadelphia." " We have only to add, that theafore-said brethren and sisters are in full communion and good standing ; and that they have our fervent prayers that the good will of Him that dwelt in the bush may be with them ; and that Jesus may see of the travail of his soul gathered in amongst them." This letter was signed by Thomas Ustick, pastor of the First Church, and by George Ingels, Thomas Shields, John McLeod and Joseph Keen, deacons. The church was formally organized on March 5, 1803, by Rev. David Jones and the Rev. William White. Rev. David Jones preached the sermon from Matthew xviii. 17.

The first deacons chosen were Isaac Johnson and Thomas Timmings, the first trustees were Isaac Johnson, Thomas Timmings, Cornelius Trimmul and Jacob

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Boyer, from the church, and Samuel Bower, Jacob Keen and William Ball, from the congregation.

The new church forthwith rented the Masonic Hall in Butler's Court, now Onas Street, above Coates Street, and running between New Market and Front Streets.

On April 11, 1803, the first bills were presented to the church; \$13.55, for making and repairing benches and for building a desk, and \$7.86, for candles, sand, lime, collection bags, church books, etc.

The first baptism of the church occurred on Saturday, March 26th, 1803, in the river Delaware; Dr. Rogers officiated. These were nine women and two men who followed the Saviour's example on this occasion. One of the sisters was Mrs. Martha Jackaway, who died March 9, 1873, aged 94 years.

Just twenty-one days after their formal recognition, the Lord gave them this blessed expression of his approval. How their hearts must have rejoiced with gratitude and hope, as they stood on the banks of the Delaware and witnessed their first baptism.

Immediately after their organization, the founders of this church secured a spacious lot on Budd Street, now New Market, above Poplar, and commenced the erection of a meeting house. The membership was small and their means were very limited, but they were persons of intelligence and enterprise, and of great faith in the living Jehovah. The population in the neighborhood of the church was scattered along the banks of the river. The house was built in a rye field, with a rope walk at one side of it. The structure was sixty-six feet long, and forty-six feet wide, a large house for the population of that day, and for a score of men and women to plan and build. It was dedicated on Thursday, December 15th, 1803. Dr. Rogers preached in the morning from Psalm lxxxiv. 4, "Blessed are they that dwell in thy house, they will be still praising thee." Dr. Staughton in the afternoon, from Psalm xc. 16, 17, "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish the work of our hands upon us; yea the work of our hands, establish thou it." And the Rev. Thomas B. Montayne in the evening, from the words in Exodus, xx. 24, "In all places where I record my name, I will come unto thee, and I will bless thee."

John Ellis preached for the church generally until they entered the new edifice. He was one of their own number, who came with them from the mother church, and as he had not been ordained, neighboring ministers baptized their candidates and administered the Lord's Supper to the church. Upon the labors of John Ellis the Lord poured out a rich blessing, and the Lodge-room was often found by the believer and the perishing to be the house of God.

When the church entered the new house, they felt the need of a pastor, and five weeks after the dedication they elected William White, pastor of the New Britain Church, their bishop.

They promised and paid him \$600 the first year, and they paid him \$800 the second year, and every year afterward while he was their pastor. In the call which the church sent Mr. White, they informed him that they intended to raise his salary "by Sabbath collections, by subscriptions, or part of the pew-rents, as we find ourself circumstanced." The pastor's salary was munificent for those

days, and especially when we consider the small number of persons who at first pledged it. The accounts of the church were annually audited, and there was not a year of Mr. White's ministry, at the end of which the church was in his debt.

Mr. White was a preacher of great power ; and in our denomination in that day, except Dr. Staughton, he had no superior, and out of it, very few equals. His popularity was great, and his people cherished for him a warm affection. During the thirteen years of his ministry in this city, 655 persons united with the church by baptism, letter and experience. He resigned January 30, 1817.

In the early days of the church, the gallery was the place for renting pews, and in it the sober and venerable part of the community were always to be found. The floor of the audience room was the resort of those who now find a place to worship in the galleries. In 1809, in allusion to this, we find a motion on the church book which reads, "Resolved, that owing to the discord in singing during public worship, the tunes for the future be pitched in the gallery." At the same church meeting a vote of thanks was given the brethren who, by appointment of the church, "had acted as assistants in pitching the tunes heretofore ;" and at the same time four brethren were appointed, "to arrange a set of tunes proper to be sung in public worship." Books of music in that day were scarce and poor and very expensive, and these four brethren probably had to copy by hand the music books they used.

On August 17, 1817, the Rev. James McLaughlin was elected second pastor of the Second Church. He was a blameless Christian, and a brother dear to the Baptists of Pennsylvania and New Jersey. During the four years and ten months of his ministry in the Second Church, 103 persons united with it. He resigned June 4, 1822.

On December 30, 1822, Rev. Thomas J. Kitts, was elected third pastor. He was a profound student of the word of God, possessing every qualification to fit him for extensive usefulness in any section of the Master's vineyard. For nearly sixteen years Mr. Kitts toiled for souls, and was then taken to the heavenly rest. He died January 26, 1838.

The Rev. Daniel Dodge was elected fourth pastor December 3, 1838. He was one of the most loving men that ever lived, and was universally called "Father Dodge." No pastor ever left a deeper or more lasting impression upon any community than Mr. Dodge left upon the worshippers in this church and without. For nearly twelve years he was pastor of the Second Church. The last year of his life he was unable to discharge the duties of his office, and the church nobly came to his relief and secured an assistant pastor, paying the salaries of both ministers with ungrudging liberality. During the eleven years of his active ministry 345 persons united with the church. He died May 13, 1851.

The Rev. Duncan Dunbar assisted Mr. Dodge one year, and on April 21, 1851, was elected fifth pastor. He was sole pastor about one year. During the two years of his ministry sixty-nine persons united with the church. He resigned April 14, 1852.

The Rev. A. C. Wheat was elected sixth pastor, August 2, 1852. During the four years and three months of his pastoral labors with the Second Church, he showed a heart burning with zeal for the truth, and his efforts were untiring

to win souls to Jesus. He received into the membership of the church 165 persons, by baptism, letter, and experience. He resigned October 20, 1856.

On January 5, 1857, Rev. William Cathcart was elected seventh pastor, and entered upon his duties April 1, 1857. His labors were blessed with a continuance of the peace, prosperity and happiness which the church has always enjoyed.

In 1860, through his agency, extensive alterations and improvements were made upon the meeting-house, at a cost of over \$8,000, all of which was pledged and paid without the aid of a fair or a strawberry festival.

In 1870, the remains of all bodies in the burying-ground in the rear of the meeting-house were removed to a spacious lot in Ivy Hill Cemetery, at an expense of \$2,800.

In 1872, the congregation purchased a lot on Seventh Street, below Girard Avenue; 101 feet on Seventh Street, and 100 feet in depth, for \$13,466. Early in 1873 a contract was made for the erection of a new church edifice. On June 11, 1873, ground was broken for this purpose, after appropriate religious services conducted by the pastor, and a large attendance of the members, and on September 9, at 5 P. M., the corner stone of the new church building was laid by Bro. George F. Lee, Chairman of the Building Committee, who put the stone into position and placed a box therein containing a history of the church, names of constituent and present members, a copy of our Articles of Faith, and of the Minutes of Philadelphia Baptist Association, etc. There were brief addresses by the Pastor, William Cathcart, D. D., Benjamin Griffith, D. D., H. L. Wayland, D. D., Rev. A. J. Rowland, and others.

The meeting-house and lot on New Market Street having been sold to a congregation of Hebrews, for \$19,000, the last meeting for worship was held in "Old Hope" on Lord's day afternoon, August 17, 1873. The building was crowded with members and friends. Dr. Cathcart preached from 2 Chronicles v. 7.

On Lord's day, September 7, the church met for worship in the Hall, southwest corner Sixth and Girard Avenue, and continued to hold services there until the lecture-room of the new building was finished, on May 7, 1874.

On December 7, 1874, the baptistry in the audience-room having been completed, seven candidates were immersed after the morning service.

On Thursday, March 18, 1875, the first public service was held in the main audience room, and in the evening the dedicatory sermon was preached by Thomas Armitage, D. D., of New York, from John viii. and x. The building is 65 feet wide, 100 feet deep, with a front on Seventh Street of 106 feet, 6 inches. Total cost, \$93,500, is entirely paid.

In 1873, the University of Lewisburg, Pennsylvania, conferred on Mr. Cathcart the degree of Doctor of Divinity, and in 1875, the Baptist Ministerial Union of Pennsylvania appointed Dr. Cathcart to prepare a paper to be read at their meeting in 1876, on "The Baptists in the Revolution." This by enlargement became a volume entitled "The Baptists and the American Revolution."

Dr. Cathcart excelled as a teacher of God's word. Inspired by the Holy Spirit, he clearly and faithfully expounded its sublime doctrines, plead its precious promises; wooing the sinner, and imparting to the saint that hope and joy which are the Christian's strength. As a pastor, he was ever faithful in visiting

the sick and comforting the afflicted, endearing himself to his people by his cordial sympathy in all their interests. He was untiring in his zeal and industry, finding time amid his arduous labors to publish, "The Papal System," a large octavo volume; "The Baptism of the Ages and the Nations," and the "Baptist Encyclopædia."

In December, 1883, failing health compelled him to tender his resignation, to take effect April 1, 1884. This was very reluctantly accepted, thus closing a harmonious pastorate of twenty-seven years; marked by the continued manifestations of Divine favor and approval. Dr. Cathcart received into the fellowship of the church 1,147 persons—711 by baptism, and 436 by letter and experience—and attended the funerals of 294 members. Dr. Cathcart and family still hold their membership in the Second Church.

On June 4, 1884, Rev. W. W. Everts, Jr., was elected eighth pastor of the church, and entered upon his labors on September 1, 1884. Mr. Everts has a thorough theological training, and manifests much zeal and energy in his efforts to win souls to Jesus. In the two years and one month of his ministry, forty-nine persons have been received by baptism, and sixteen by letter and experience.

STATISTICS.

Total number received by baptism, 1,822; total number received by letter, experience, and restoration, 1,078; Total 2,900. Total number of deaths, 625. Present number of members, 614.

This church has ever insisted on godliness as a necessary qualification for membership. For the first forty years of its history, the custom of drinking liquor was general in Philadelphia. The Second Church tolerated no drunkenness, as its carefully written Minutes frequently testify. Dishonesty in any shape, whether protected by legal forms or appearing as open theft, could not live in the practice of a member of this church; neither could known impurity or falsehood; and our early brethren and sisters would not permit misunderstandings to exist in their ranks. They were accustomed to call this state of things an "uneasiness." The Clerk of the church, seventy years ago, would make such a record as this: "Complaint was made to the church that an uneasiness existed between sister Stern and sister Gloom, and immediately sister Love and sister Prudence were appointed a committee to remove the uneasiness." This was perhaps the most appropriate term ever used to describe anger or malice.

On May 25, 1807, twenty-four members were dismissed to form the Frankford Church. On the 14th of June following, they were constituted a regular Baptist Church, in a piece of woods at Frankford by Dr. Samuel Jones, Dr. Staughton, and the Rev. William White; and three were added to them by baptism the same Lord's day.

In September, 1817, seventy-six persons were dismissed to form the community now known as the Fourth Baptist Church, corner of Fifth and Buttonwood Streets. The Fourth Church founded the Tenth, located on Eighth Street above Green, and the Tenth has been a mother of churches.

On January 16, 1839, the Second Church dismissed one hundred and sixteen members to constitute the Mount Tabor, part of which is now known as the North Baptist Church.

The Baptist Church at Allentown was founded by a member of this church, and it was largely aided in securing its meeting-house by members of this community.

In July, 1875, the "Hope Mission," corner of Neff and Richmond Streets, was established by members of our Lord's day school, and for several years was sustained by the school. About forty of the young people in that vicinity were, on confession of their faith in a crucified Redeemer, baptized into the fellowship of our church. In March, 1886, twenty-two of these were dismissed to unite with others in organizing the Richmond Baptist Church, constituted April 5th, 1886, at the corner of Neff and Clifton Streets.

In the month of April, 1816, our Lord's day school was first organized, with Joseph Taylor as Superintendent, who was followed by Shadrach Taylor, James White, and Thomas A. Taylor. The terms of service of each, according to the records of the school, as preserved, were, 1834 to 1837, William Vandyke was Superintendent; 1838, N. L. Coulston; 1839, Thomas McKinley; 1840, 1841, 1842, there are no records; 1843, Joseph Baltin; 1844, Thomas McKinley; 1845, William Vandyke; 1846, no record; 1847 to 1858, Thomas McKinley; 1858 to 1861, James H. Wilson; 1861 to 1864, George Yeager; 1864 to 1870, John R. Levering; 1870 to 1872, Charles H. Banes; 1872 to 1875, James Butterworth; 1875 to 1880, Charles H. Banes; 1880 to 1884, James Butterworth; 1884 to 1886, David S. Kuen.

In 1868, an Adult Class was formed with about one hundred pupils, under the leadership of Bro. B. F. Dennisson, whose faithful exposition of Scripture has been greatly blessed to the conversion of many of the class, and in the training of others for teachers in the main school. Bro. Dennisson was elected Deacon in 1871. He was President of the Philadelphia Baptist Social Union; is President of the Baptist Orphanage, and was elected Most Worthy Patriarch of the National Division of the Sons of Temperance, at Halifax, N. S., in July, 1884.

For more than seventy years the most active and zealous portion of our people have been laboring in the Lord's day school, and the number of souls saved through their instrumentality can only be known hereafter.

In 1885, a Chinese Department was added to the school, in which careful teachers give individual instruction to a number of very attentive pupils.

The twenty men and women who commenced church worship in the Masonic Hall in Butler's Court, full of faith as they were, never dreamed that their little community would become mother, grand-mother, and great-grand-mother of clusters of churches, three of which are among the largest Baptist Churches in this State, with thousands of members, wielding a vast influence for God, and for perishing souls.

The members of this church have been remarkable for steadfastness of character in all their relations. They believed that God loved them individually and intensely from eternity; that He chose them to everlasting life before the foundations of the world were laid; that He made them willing, by His Holy Spirit, to trust their salvation to Jesus; that the Saviour's obedience and sufferings, His imputed righteousness, made them perfect before God; that the Holy Spirit would ripen for glory every regenerated soul; that Christ gave them eternal life, and that they should never perish; that in the Lamb were stored up

all the treasures of Grace and Providence needed to give them an everlasting victory over the world, the flesh, and the wicked one ; and as a result of this faith, they lived in peace with God, and with each other. They gave their pastors no trouble, in consequence of which the present pastor is only the eighth in eighty-four years. Their deacons are treated with respect and affection, and aided in the discharge of their duties. Their church clerks receive such courteous and grateful recognition in connection with their important labors, that there have been only six of them in the whole history of the church, as follows :—

THOMAS TIMMINGS, elected in	1803.
ISRAEL DEACON, “ “	1830.
THOMAS GOLDSMITH, “ “	1833.
THOMAS A. TAYLOR, “ “	1837.
CHARLES H. BANES, “ “	1867.
JOHN B. FILSON, “ “	1870.

This peaceful and blessed faith has given long lives to many of our people. Mrs. Martha Jackaway was seventy years a member of this church and died in her ninety-fourth year. Mrs. Hannah Walker was sixty-seven years in our membership and died in her ninetieth year, and many others have passed away at a great old age, after they had been members nearly as long. The same steadfast and faithful course, united with a large fund of intelligence, has conferred on not a few of our brethren important positions in legislatures, religious bodies, and in other departments of public life.

FRANKLIN LEE, Esq., was born in New Jersey, in 1787. He was a member of the Second Church for over fifty years, and a deacon for about thirty. He was Treasurer of the Philadelphia Baptist Association for many years, also a representative from Philadelphia in the Pennsylvania Legislature. He was familiarly known as “Father Lee.” He possessed a deeply devotional spirit, and was a generous friend of missions, and a liberal contributor to the poor. He entered into rest December 13, 1861.

COL. JOSEPH TAYLOR was born near Philadelphia, in 1791. At the age of fifteen he was baptized into the fellowship of this church, and remained an honored member until his death, in 1869. In early life he was Colonel of the 79th Pennsylvania Militia. He was a member of the Legislatures of Pennsylvania and New Jersey, and of the City Council of Philadelphia, also Treasurer of the Philadelphia Baptist Association ; President of the Bible Union. He was the first layman that ever presided over the Philadelphia Baptist Association, having been elected Moderator in 1849.

COL. CHARLES H. BANES was baptized into the fellowship of the Second Church in early youth, and was for years one of its most active members. He was chosen Superintendent of the Lord’s Day School in 1870. He united the tact of a disciplinarian, the wisdom and skill of a teacher, to great executive ability ; and the school was never more attractive and flourishing than when under his care. He was elected deacon in 1871. He gave largely of his

means to the erection of our new house of worship, and much of its comfort and beauty is due to his good judgment and taste. Colonel Banes was among the first to raise a company and lead it to the defence of his country in 1861. He was promoted to Assistant Adjutant General at Fredericksburg, brevetted Major "for gallant, meritorious services" at Gettysburg in 1863, and in 1864, brevetted Lieutenant Colonel. The same year he received a painful and dangerous wound at Cold Harbor, which unfitted him for a time for active service. He has filled many important positions in public life, as President of Baptist Social Union, Baptist City Missions, Franklin Institute, and represented the Fifteenth Ward of this City in Select Council for three years. He is also the author of the "History of the Philadelphia Brigade," a work of great ability and popularity.

The members have been remarkable for assisting to bear their church burdens. Deeply attached to each other, and to the church, they all unite in rendering help whenever it is required. This was the spirit of the founders of the church, and it is the spirit of its members to-day.

This church has always insisted on clear evidence of conversion before baptism. There must be genuine conviction of sin, a new heart that hates sin, and knows nothing to take away guilt but the Blood of the Lamb. There must be a real acceptance of the crucified Saviour for salvation, and a firm reliance on the Blood of Calvary for the removal of sin. The whole truth in the mind, in the heart, and in the life, is the brief but comprehensive creed of this church from its infancy till now.

THE PRESENT DEACONS ARE :

JAMES WEIR, - - - -	Elected, September, 1850.
WILLIAM HAWKINS, - - -	" October, 1859.
JOHN B. FILSON, - - - -	" February 1871.
B. F. DENNISSON, - - - -	" February, 1871.
JOHN R. LEVERING, - - - -	" February, 1871.
DAVID S. KUEN, - - - -	" May, 1886.
JAMES BONBRIGHT, - - - -	" May, 1886.





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Hist. of Leprosy

Baptist Church,

John B.
Second Hand
Church, Phila.